

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Salvation Made Plain

By Rev. Sam Morris, D.D., Box 7, Louisville, Ky.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8:26-38.

Philip was in the midst of a sweeping revival in the city of Samaria. He was preaching Christ and great multitudes were being saved. Others were being healed and many demon possessed were being liberated. There was great joy everywhere and the whole city was stirred. The angel of the Lord called Philip from the midst of that sweeping revival and sent him south on the road that ran from Jerusalem to Gaza. He sent Philip on that mission for the benefit of one person, a single individual, the Ethiopian eunuch.

God is interested in each individual. Jesus called James and John and Peter and Andrew in pairs but He likewise called Philip and Matthew as individuals. Jesus preached His great message on Regeneration to one lone man—Nichodemus. He took time to preach to and win the outcast woman of Samaria. He called Zacchaeus down from the sycamore tree and in the midst of His agonies of the Cross, responded to the cry of the penitent thief.

God by Christ created the universe and upholds them by the



Dr. Sam Morris

word of His might; He holds the stars in their places, the planets in their orbits, the universes in their spheres and relationships and perfectly controls every law that involves them. But in the midst of it all he has an interest in you and me as one small and

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## Christians Sin By Yoking Up With Unbelievers in Lodges

By Evangelist John R. Rice

The following passage of Scripture should convince every child of God of the sin in belonging to lodges or secret orders:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty." — II Corinthians 6:14-18.

It is wrong for believers to be yoked with unbelievers, and impossible for righteousness to have fellowship with unrighteousness, for light to have communion with darkness, and for Christ to have concord with Belial, and out of order for believers to have part with infidels. It is wrong for the temple of God to have agreement with idols, and the people of God are plainly commanded, "Wherefore come out from among them, and be ye separate."

**The Ironclad, Oath-Bound Yoke of Lodge Membership**  
Since God forbids Christians to be yoked with unbelievers, then

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## The ATOMIC BOMB AND the WORD of GOD

We Enter Upon a New Age

by

REV. WILBUR M. SMITH, D.D.

Member of the Faculty of the Moody Bible Institute; Editor of Peloubet's Select Notes on the International Sunday School Lesson

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WHILE residents on the Atlantic coast of our country were preparing for Sunday evening supper, and further west in our broad and providentially unconquered land many others were quietly resting or listening to the radio or entertaining guests, on the fifth day of August of this year (1945), utterly unsuspected by all the millions of our land, and in fact known only to an infinitesimally small group of people high in the confidence of military leaders (for the most part scientists), the whole world of mankind, without announcement, without suspicion on its part, without any participation by most of the millions of people who live in it, the entire human race was catapulted into a new age. The world will never be the same from that hour when the first atomic bomb to be used in war was dropped upon Hiroshima. We can never go back to that former age, and what the future holds, no one knows. Probably no one single day in all history, since the death and resurrection of our Lord, has witnessed any one event which has had and will continue to have such an enormous, transforming influence over the thinking of mankind, as the announcement on August 6th of what one humanly-created missile dropped from the air had been able to accomplish in a crowded city of the Far East. "The door that slammed behind man at Hiroshima had locked . . . Man had been tossed into the vestibule of another millennium."

Mr. Harry M. Davis began his significant article in the New York Times with these words, "The power of the atom has been unleashed. For better or for worse we have entered into a new era in the history of mankind. The dreams and speculations that have been with us since the Curies discovered the amazing radio-active powers of the atom, have become a stern reality in the proving grounds of New Mexico and the cities of Japan. Generations, millenniums hence may look back upon these years when atomic energy was first put to work in the same spirit in which we now think of the less well documented guess when man first learned the use of science . . . The energy within the atom may well be the basis of an entire new kind of civilization." Brigadier General David Sarnoff, President of the Radio Corporation of America, wrote a long article for the same famous journal, carrying the heading, "Science — for Life or

Death?" One of the most famous correspondents of our day began an editorial on the subject with this significant heading, "One World—or No World?" The now famous symposium on the atomic bomb heard over WNEW was given the title in the form of a question, "The Atomic Bomb—the End or Rebirth of Civilization?"

When the western world (the western and eastern world both, in fact) awoke on the morning of August 6th, and turned to the morning papers for the latest news on the war, they were astonished, actually stunned, even in this day of frequent and great surprises, to read that a bomb had been created and used for the first time the day before, containing power equivalent to 40,000,000 pounds of T.N.T. When we read of smoke clouds almost instantly rising up 60,000 feet above this city and sheets of flames shooting up four and five miles into the sky, when we read of a light so bright that sunlight itself was eclipsed, and were informed that the explosion of this one bomb killed 136,000 human beings and wounded 118,000 more, and then were told that the energy released by this bomb was only one-tenth of one percent of the actual energy it contained, everyone knew that man had at last found a weapon so frightfully powerful as to be capa-



Dr. Wilbur M. Smith

able of destroying the population of a whole nation in an hour or two. In fact, if this one bomb, and we are told greater ones have already been conceived, if this one bomb could destroy 136,000 souls in using only one-thousandth of its energy, then, could its effects reach as great a distance as from the Atlantic to the Pacific, were such a bomb dropped in the middle of the United States capable of releasing its total energy, our entire population could be wiped

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## Gold, Frankincense and Myrrh

By Evangelist John R. Rice

(Sermon preached in the Gospel Shop Meetings at Kenosha, Wisconsin, and broadcast over radio WJJD, Chicago, December 21, 1943. Mechanically recorded.)

In Matthew, chapter two, we have the story of the wise men. They were evidently from the country of Babylon. They must have read some of Daniel's prophecy about the coming King of the Jews; and they must have read the prophecy that it would be sixty-nine weeks of years from the going-forth of the commandment to restore Jerusalem in the days of Cyrus and Ezra and Nehemiah, until the coming of the Saviour. And then the star appeared in the East; they took that as a sign, and came to Jerusalem to find the Baby Jesus. Then it went before them to Bethlehem, and now, the Scripture says,

"And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

—Matt. 2:11.

Don't you think that is unusual, that these men who came so far did not tickle the baby Jesus under the chin, trying to get Him to smile? Don't you think it is strange that they did not say, "Let us hold the little fellow in

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## The Atomic Bomb And The Word of God

(Continued from Page 1.) going back to the foundations of life, a reexamination of the things men thought secure. Personally, I think at such a time as this the only people who have any justifiable hope are those who, by divine grace, have the Word of God in their hands and in their hearts. All of us who are Christian believers must have asked ourselves the question at once, believing the Bible to be a book derived by inspiration from God, who knoweth all things even the end from the beginning: Is there anything in the Holy Scriptures which can in any way be soberly said to relate to the creation and use of the atomic bomb? Personally, I believe there is.

In that one day the thinking of the world underwent a greater change in the realm of material things than the Reformation and the Renaissance together were able to accomplish in a hundred years. Every textbook in physics must now be revised; the whole art of war, for air, land, and sea, must be thoroughly overhauled. Isolationism can no longer even be debated. It is even being suggested that mankind to save itself must abandon its large cities, and live together in communities not exceeding forty thousand souls. As Mr. Winston Churchill said, "We must change our accustomed ways of thinking far more rapidly than we have ever had to change them before."

Exactly eight weeks have gone by, as this booklet undergoes its final corrections, since that bomb was dropped on Hiroshima. Instead of there being signs of a lessened interest in the atomic bomb, of a lessened concern, we should say, its enormous potentialities are looming up in an ever-increasing fear. Only yesterday, Sunday, September 30th, I heard four eminent leaders of our day, discuss the atomic bomb in a Round Table radio programme issuing from the University of Chicago, that was dark with pessimism. Dr. William Fox, of the Yale Institute of International Studies, at once acknowledged, "The crisis today has become universal." Dr. Leo Szilard, of the Metallurgy Project of the University of Chicago, quoted Winston Churchill's recent statement that the world has three years in which to set its house in order, and the prediction of Dr. Oliphant that man would soon be able to build bombs one thousand times larger than that dropped on Hiroshima. Dr. William Hocking, the distinguished professor of philosophy at Harvard University, generally quite optimistic, confessed: "The whole picture of security has been changed. We were searching for world security, and now we have world insecurity." Mr. Norman Cousins, editor of the Saturday Review of Literature, spoke with equal pessimism, vividly picturing mankind as at the edge of a chasm, with a great fire rapidly bearing down upon him from the rear. A few hours later, the famous, well-informed correspondent, Mr. William L. Shirer, over a national chain, declared the subject of the atomic bomb as more important than any contemporary events in Europe or in Asia, closing his remarks with the solemn question, "Is there any hope for mankind?" To this he chose not to give an answer.

### Hope Through the Comfort of the Scriptures

At such an hour as this, when the thought of every rational person, not hopelessly sunk in fleshly pursuits, or tragically indifferent to everything that passes on earth, is shaken, there is, inevitably, a

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going back to the foundations of life, a reexamination of the things men thought secure. Personally, I think at such a time as this the only people who have any justifiable hope are those who, by divine grace, have the Word of God in their hands and in their hearts. All of us who are Christian believers must have asked ourselves the question at once, believing the Bible to be a book derived by inspiration from God, who knoweth all things even the end from the beginning: Is there anything in the Holy Scriptures which can in any way be soberly said to relate to the creation and use of the atomic bomb? Personally, I believe there is.

Before advancing one more step, may I say that the writer of this booklet has always, from early manhood, shunned interpretations of biblical passages which claim to find, here and there, especially in the Minor Prophets, predictions of almost any or all major modern mechanical inventions, such as the airplane and automobile, or to find in the New Testament prophecies concerning anti-Christ, predictions of Hitler or Mussolini, or some other character soon after removed from the stage of history by death (and thereby condemning such nonsensical identifications). I believe that tendencies predicted for the last days are increasing on every hand, yet if the Lord chose, He could postpone the end of this age by sending a glorious revival into our pagan world, which would for a time interrupt these evil tendencies. What I am trying to emphasize is that, for myself, I have never been able dogmatically to declare which way the latest war would go in Ethiopia, nor whether Turkey would revive or grow weaker, nor whether or not Rome would be bombed.

Still, the Bible is the Word of God; it is filled with prophecies; and I am more convinced, because of its amazing prophetic utterances, I am more convinced today than ever, after looking into these holy pages for a quarter of a century, that it is indeed divinely inspired. Having said this, I feel it hardly necessary to add that I did not open my Bible when the atomic bomb was announced to see if I could find some passage, in the Old or New Testament, which we could claim as a prediction of this death-dealing weapon. But there did come immediately into my mind a passage, which many have told me also came at once into their minds, in which, I firmly believe, the principle of the atomic bomb is set forth. I do not mean that the passage at which we are going to look is a prediction of the atomic bomb, because this passage speaks of something which God is to do, while the atomic bomb is something that man has accomplished, but I do believe it can be said, with all the restraint which one should exercise in the interpretation of the Word of God, and with our own limited wisdom, that the New Testament does contain a most astonishing prediction regarding an event yet to take place, in which the principle of destruction is exactly the principle now used for the first time in the atomic bomb. Before we look at the New Testament passage itself, we ought first to ask ourselves: What is the atomic bomb? We cannot intelligently consider such a subject as, "the atomic bomb and the Word of God," unless we know a few elemental factors concerning the atomic bomb itself. This discussion will be necessarily slightly technical.

The Principle of the Atomic Bomb

The material universe in which we live, the only universe man knows, that universe is today known to be made up of ninety-two different elements, among which are gold, silver, copper, zinc, iron, lead, oxygen, hydrogen, radium, helium, uranium, etc. Most of these elements are stable; a few are what are called radioactive, i.e., they automatically and continually give off energy through rays which emanate from them. There are three types of such radiation given off by the radioactive circumstances: Alpha rays, which are high speed ionized helium atoms; beta rays, which are high speed electrons; and, gamma rays, which are electromagnetic radiations similar to X-Rays. (These three words, alpha, beta, gamma, are the names of the first three letters of the Greek alphabet.) These elements are all made up of infinitesimally small particles called atoms, whether they are stable or radioactive. As an indication of how small these atoms are, let it be said that one ounce of hydrogen contains 20,000,000,000,000,000,000,000 atoms, while one ounce of uranium, the heaviest element known in the universe, contains 100,000,000,000,000,000,000 atoms. To illustrate the size of atoms, we are reminded that if one drop of water were magnified to the size of the earth, the atoms would have the size of a small orange. The atoms of each of these ninety-two elements have different weights; the atomic weight of each element is determined by assigning to hydrogen, atomic weight, 1; thus oxygen has an atomic weight of 16, and uranium an atomic weight of 238, making it the heaviest known substance in the world.

Atoms were once thought to be

indivisible fragments of matter so small that they could not be broken up or be further analyzed. Modern physical research, however, has brilliantly explored what has been called the universe of the atom, i.e., its structure, and has made some very remarkable discoveries. To begin with, an atom is found to be made up of three primary parts, a central nucleus, a (comparatively) vast empty space surrounding the nucleus, with one or more electrons revolving on the edge of this atom, moving around the nucleus as the earth moves around the sun. The nucleus of the atom is its most important factor, though almost inconceivably small. In fact, the nucleus is only one-millionth of one-billionth the size of the atom itself. Physicists tell us that two quadrillion, five hundred trillion atomic nuclei could be set on a single line only one inch in length. This nucleus is made up of two different particles called protons and neutrons. As an illustration of how recent some of these discoveries are, we would remind our readers that the word "neutron" was never even heard of until 1932, when it was for the first time discovered that there were such things as neutrons in addition to protons in the nucleus of every atom. Around this nucleus, on the rim of the atom, negative charges known as electrons move with enormous rapidity. In the nucleus the protons are positively charged electrical particles, and when the negative and positive charges are equal the atom remains stable, neutral, as the word itself indicates. As two well-known physicists in this country, in their famous work on nuclear physics, have said, "The building blocks of nature are neutrons, protons, and electrons." Be sure to hold this sentence in mind, for we will be coming back to it.

As the molecules of water are

strangely held together in what we call drops of water, so the neutrons and protons are held together in the nucleus of the atom with tremendously powerful cohesive forces. Now we approach a mystery. When an atom of uranium is split into two parts, it is

found that the total weight of the two resulting parts (barium and krypton) is only 224, 11 units less than the original weight of the uranium atom, i.e., U-235. What has become of these 11 units? They have been spent as energy. Does this mean, all of us at once would ask, does this mean that matter can be transformed into energy, and energy into matter? Exactly so. Forty years ago, in 1905, Einstein set forth the hypothesis that mass and energy were equivalents. His equation has become so famous, and is of such abiding significance that I think it should be before my readers. The equation is

$$E=mc^2$$

E, of course, represents energy, and "m" stands for mass (in terms of grams), and "c" for the velocity of light per second, which is 300,000 kilometers, or 30,000,000,000 centimeters per second. Then all this must be squared. Thus the energy of one gram of any substance is  $1 \times 30,000,000,000$  squared, i.e., 900 billion billion ergs, an erg being the name for a very small amount of energy. One-third of a gram of water would yield enough heat to turn 1,000 tons of water into steam. In splitting these atoms of uranium the energy released is that of the amount of mass that is "lost." When billions of atoms are split, the amount of energy released by the loss of mass becomes an amount of staggering figures. Physicists estimated that one pound of U235 (a form of uranium) had the atomic energy, if it could be released, equivalent to five million pounds of coal or three million pounds of gasoline, if, we repeat, the energy locked up in these nuclei could be released.

After years of experimentation, most of it quite fruitless, and always enormously expensive, a process has been developed whereby the nuclei of the atoms of uranium are split by shooting slow moving neutrons into this nucleus. It was found impossible to project electrons or protons into the atoms because, being electrically balanced, it would throw off these electrically charged particles attempting to enter the atom. A neutron, however, is not affected by either a negative or a positive charge of electricity and, therefore, could not be kept outside the atom, if enough of them could be projected so that a few would find this infinitesimally small nucleus. This splitting of the atom is called nuclear fission. The available explosive energy of one kilogram of uranium (2.2 pounds) is equivalent to the explosive energy of three hundreds ton of T.N.T. When the splitting of the atom was actually accomplished, it was seen that an explosion of about two hundred million electron volts could be touched off by idling neutrons of less than one electron volt. In other words, the energy released in the splitting of the atom was over two hundred million times the amount of energy spent in splitting the atom (an electron volt's the kinetic energy which a particle carrying one electronic charge acquires in falling a potential drop of one volt).

Let us put it another way, one kilogram of matter, i.e., 2.2 pounds of matter, "if converted entirely into energy would give twenty-five billion kilowatt hours of energy, which would be the equivalent to all the energy generated by the total electric power industry in the United States for any two months in the year 1939." One kilogram of coal when burned gives 8.5 kilowatt hours of heat energy; but one kilogram of matter, if its atomic energy is released, gives twenty-five billion kilowatt hours of energy.

### The Prophecy of St. Peter Concerning a Final Conflagration on This Earth

I would like my readers to turn with me now to a most remarkable prophecy in the third chapter of the Second Epistle of St. Peter. Let us place it before us as it is found in the American Revised Version: "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight" (II Peter 3:7, 10-14).

The phrase we want first carefully to examine is found in verse 10, "the elements shall be dissolved with fervent heat." To begin with, it is interesting that this English word, placed in our Bibles as early as A.D. 1380, in the translation of Wycliffe, this word "elements" should be the very word now used throughout the English world to indicate the fundamental forms in which matter is found, such as gold, silver, lead, zinc, oxygen, hydrogen, chromium, uranium, helium, radium, etc. When you want to examine a comparative table of all these different forms of matter, you look up the subject in a large, unabridged dictionary under this very word, Elements. It is however, the Greek word which the Apostle Peter used that I would like particularly to consider—the word *stoicheia*. The most important lexicon of the Greek language ever published in English, informs us that this word was used by the Greeks to mean, "The first course of masonry, composing the steps, or a course of bricks, etc., in building, and then, a file of persons marching one behind another as in a procession." In the realm of physics, this word came to refer to, and one should note this definition most carefully, "The component parts into which matter is ultimately divisible." Two or three occurrences of this word in ancient Greek writings will at once indicate to us what a rich and appropriate word Peter used. Socrates, in Plato's *Theaetetus*, spoke of "the primeval letters or elements out of which you and I and all other things are compounded." With more detail, the same philosopher, in another of the dialogues of Plato, says, "Science considers the nature of fire,

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## Gold, Frankincense and Myrrh

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our arms?" No, no! They worshipped Him and offered Him gifts.

### Gold: Tribute for a King

First, they offered Him the gift of gold. Now gold is a picture of all the things that men give; I mean that we work and that gold is the medium of exchange for our work; we give life's blood, when we give gold. Gold is the tribute demanded for a king; and gold is for the kingship of Christ, as God. Christ is God, the creator of Heaven and earth. Everybody is going to have to bow the knee before the Lord Jesus Christ, for "all things were made by Him, and without Him was not anything made that was made." Do you believe that these wise men knew that? Do you believe that they knew that his baby was God come in human form, that they knew He was the King of the Jews, the eternal King who must some day return to reign on this earth? I think that they must have known that, and so they opened their treasures they had saved through the years and had carried for hundreds of miles. They brought gold and precious gifts to a king.

Wouldn't it be wonderful, at this Christmas-time, if we came back to the Bible meaning of Christmas? Well, if you do, I can tell you what you will do; you will come before Jesus and you will fall down before Him and crown Him your King and your Lord and your God. Jesus was King. Would it not be wonderful if everybody today would say, "I lay everything on the altar?"

In Romans 12:1 we are taught, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Do you mean that the Lord Jesus Christ demands the right to boss you? Do you mean He demands the right to tell you where you may go, where you may stay, and whether you may eat or not, and where you may sleep, and what job you should hold, and whom you are to marry? That is right; He demands that. Do you mean that the Lord Jesus demands that every moment of your time belongs to Him, that you never spend a moment except by His consent? That is right. And that the money you make is His? That is right; not only the money which you put in the collection plate at church; but the rest of it is God's, too. Nobody ought ever to spend it, nobody ought ever to give it, nobody ought ever to use it, except as he uses it for God, and under His direction. I give myself to the Lord Jesus Christ as the King of Glory before whom every knee shall bow.

So Christ is King. Now Jesus does not yet reign in His kingdom, for we are to pray, day by day, "Thy kingdom come. Thy will be done in earth as it is in Heaven." People ought to pray that prayer, expecting that there will come a glad time when the Lord Jesus Christ will reign as is His right. And there is coming a time when everybody will admit that it is the right of Jesus Christ to demand obedience and allegiance. Dr. R. A. Torrey said that when he was in Australia one time in a service, a man who heard him preach was deeply concerned, as Dr. Torrey stressed the fact of what wicked sinners we are. This man called on Dr. Torrey in his room. He was, Dr. Torrey said, a great, tall, fine-looking man, a cultured university graduate with a dome-like forehead and flashing eyes and a fine face. This man said to him, "I understand you to say that we

are all guilty sinners. I challenge you to find anything wrong in my life. I live a good, clean life. I take good care of my family. I am a good citizen of this country. What charges have you against me?"

Dr. Torrey looked him in the face and said, "I charge you with high treason against the King of Glory, the God in Heaven who made you."

The man stood, his face suddenly suffused with red, and then he turned and left. Dr. Torrey said that later he was back in New Zealand, and a man came again and said, "Dr. Torrey, do you remember—did you ever call a man a traitor against the King of Glory?"

Dr. Torrey said, "I have called many men that."

"Well, at such a time and place in Australia did you?"

"Yes, I did."

Then this man reached out and with a grip of iron took Dr. Torrey's hand and said, "Kneel down!" and together they went down on their knees. There, with his hand gripping Dr. Torrey's, and with tears streaming down his face, this man said, "Lord Jesus, I yield, I yield. I quit my rebellion; I give up to You. This man can never again say I am a traitor against the crown rights of the Lord Jesus Christ, the King of Glory."

I wonder how many of you here today would say, "I call Jesus King; I give Him what I have." You know, in this business of giving, we preachers do not need to worry for ourselves about giving—I don't need your money, thank God. I have a Saviour who is looking after me, and I am glad that we can preach on a radio program like this where we need not ask for any offering. But oh, I tell you now, Christian, at Christmas time you ought to say, "I love the Lord; He is my King." Just as we bring our war bonds to the government, and pay our taxes, and just as we owe allegiance to our country, we should say, first of all, I owe allegiance to Jesus Christ; my money and my life; not only my money but the pocketbook the money is in, and then the trousers that the pocketbook is in, and then the man that is in the trousers—all belong to the Lord! Then let us claim Him as our King.

### Frankincense: They Worshipped the Baby Jesus As God

These wise men brought offerings; not only gold, but they brought frankincense. Now frankincense is a particular kind of incense that was used in worship throughout the Old Testament times, in the tabernacle in the wilderness. Frankincense was used for worship. Can you imagine the sweet odor as that incense was burned on live coals before God? That pictures the prayer and praise of God's people; the prayer and praise of God's people to the God they worshipped.

And so these wise men brought frankincense to Jesus, as a gift, because they came with praises and because they worshipped Him as God. We need to remember this about it when we come to Jesus: we are coming to Christ as God, and we come to honor Him as a God who answers prayer. Some people quibble over whether we should pray to the Father or to the Lord Jesus or pray to the Holy Spirit, but I think we need not worry about that; the Father knows what the Son knows, and if you ask of Jesus or ask of the Father, they cooperate in answering. But Jesus Himself is God, and Jesus says that worship and praise and prayers belong to Him

as God. These wise men did not come just to see the baby and say, "Isn't He cute?" or "He looks like His mother!" or "What is His name going to be?" No, no, no! They came because God Himself had come in human form, because God Himself was now born of a virgin.

Back in Isaiah, we are given these names for Jesus: "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6). Jesus is God in human form. God the Father revealed Himself through Jesus Christ His Son. And Jesus could say, "I and my Father are one." If anybody wants to know what God is like, he need know only what Jesus is like. I believe in the Trinity, the holy Trinity; God the Father is a Spirit who is now made known to use by His Son.

And so the wise men came to worship Jesus as the everlasting Father, Creator of the heavens and the earth, before whom every knee shall bow and every tongue confess. There are some who hear me at this Christmas-time whose mouth is filled with blaspheming.

There are some who hear me at Christmas-time, and the only kind of Christmas you know is to fill yourself with "hooch" of some kind, or beer or whiskey, fill yourself with alcoholic liquor and have a profane and ribald revelry. That is all some people know about Christmas time. But I warn you, the time is coming when before the Lord Jesus Christ that mouth which never did claim Him, never did own Him, never did pray; one of these days will confess Jesus Christ as Lord, to the glory of the Father. And those stiff knees of yours will bow. A lot of people do not like to kneel down to pray; and a lot of you people I know in churches all over this country, when you are called upon in the audience to pray, do not even pretend to pray. You do not even drop your face, and will not even close your eyes. I warn you, the time is coming, brother, when every knee will bow, and when those stiff knees of yours will humble themselves before Christ.

There will come a time when every tongue in the world, even that tongue that never mentioned the name of Christ but in blasphemy, in jokes and ribaldry, shall confess Jesus Christ as God Himself, for so He is. I tell you, you will see the drunkard then, and the whore-monger, along with the modern unbeliever in the churches alike—we will see them outside, but bowing the knee before God and before Jesus Christ. These wise men opened their treasures and brought out the gold and the frankincense. Oh, Jesus is God.

And then I think we might say also that the frankincense pictured that Christ is our High Priest, whose perfect praise and perfect intercession is always with the Father.

### Myrrh For a Suffering, Atoning Sacrifice and Savior

Now let's see: gold for His Kingship; and the frankincense for worship of God, for He is God; He is deity. And third, they brought out not only gold and frankincense—but myrrh. Myrrh was one of the bitter herbs, I think with which they ate the Passover lamb. The Passover lamb pictured Christ, the Lamb of God, which takes away the sin of the world; and it was eaten with bitter herbs, as told in the twelfth chapter of Exodus. One of the psalms tells us that Jesus was to come out of the ivory palaces, wearing fragrant garments swelling of myrrh and aloes and cassia; and these bitter herbs picture the sacrifices of our Savior. I think

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## Send Names For Samples

By the Editor

Since **The Sword of the Lord** has 50,000 regular subscribers, we ought to plan to double that number as soon as we can. I am convinced that God is using **The Sword of the Lord** to bring about revival in the hearts of His people and to stir revival fires, more than any other single agency in America. And **The Sword of the Lord** has no real rival in the field of evangelistic weeklies. Those who want full-length gospel messages by the leading soul-winners of America, want reports of revival campaigns in the work of leading evangelists, want Bible studies on prayer, on the Holy Spirit, on soul-winning, on the separated life, will find their hearts' desire in **The Sword of the Lord**. Hence, it is only necessary for the right people to get acquainted with **The Sword of the Lord** to make them permanent subscribers.

Here is where readers come in. Will you please send us names of Christian people who are interested in evangelism and interested in Bible study and a deeper Christian life, Christians to whom we may send sample copies of **The Sword of the Lord**. We would like to have at least 100,000 names and addresses of Christians who need **The Sword of the Lord**, and that soon. But wait a moment! We could get millions of names from telephone directories and from other general lists. But they are not carefully selected, we would waste lots of money and get few subscriptions. We do not want to send sample copies to just every-

body, but only to the kind of people who need **The Sword of the Lord** and would be likely to read it with joy and profit and would be likely to subscribe. We would like the names of people who want this kind of Christian literature: church officers, Sunday school teachers, personal soul-winners, young Christians who are eager to know more of the Bible and soul-winning, the names of godly pastors and of young people who have surrendered to full-time Christian service.

If your church is a spiritual church with a pastor who preaches the gospel and wins souls, it may be that every family in the church would be a good prospect for **The Sword of the Lord**, and we would be glad to have a list of the heads of families, with their addresses. Please pray about this matter and see if you cannot send us the names of at least five or ten people who ought to read **The Sword of the Lord** and who would likely subscribe. Please be careful to give name and address exactly, carefully written or printed, so there will be no mistake. And you will surely be blessed of God and will be credited with much of the good done in such homes as subscribe for **The Sword of the Lord**.

You might see that sample copies of **The Sword of the Lord** are sent to a family, and later find that they had subscribed, that some boy in the family had set out to be a preacher of the gospel, or that some girl had been won to (Continued on Page 8)

they picture the gall which they offered Him on the cross, the bitterness of the vinegar and gall on the cross when Jesus died, when the Father turned His face away, and the spitting and the shame and the disgrace and the bloody sweat of Gethsemane, the suffering and the torment and the poured-out blood of Jesus. It is wonderful, this story of the Babe in the manger.

Those wise men were wise indeed. They saw, I think, through a mist of tears, a picture of a cross on a hill, down yonder thirty-three years later, when the Saviour, born this day and laid in a manger in a stable, would one day hang there between the sky and the earth as God's atoning Saviour, the Redeemer of mankind. Do you believe that these men know about salvation by blood? I have no doubt in the world. Do you remember that Jesus said, "Abraham saw my day, and was glad?" Abraham had it revealed to him on Mount Moriah when he offered his son. "Son," he said, "God will provide Himself a lamb for the sacrifice." And I think

that the same God told Moses about Jesus and told Abraham about Jesus, revealed to the hearts of these wise men that Jesus would one day die and that His death on the cross would make Him the Saviour.

So Jesus was King, and Jesus was God, and Jesus was Saviour, and the wise men gave Him gifts. Oh, today, let us bring Him our gifts! I would like to say again, "Oh, Lord Jesus, all I have and am, are Thine today. I would say, like the young Count Zinzendorf (whom God used later to start the great Moravian revival which turned Austria to God), wrote down His prayer in a book, when he was only seven years old, "Lord Jesus, do Thou be mine, and I will be Thine!" Oh, today bring your gifts to Jesus, and lay them on the altar.

The time is gone. If someone here today will say, "I will today give myself to Jesus, surrender to Him as my King, worship Him as God, and I will trust Him as my Saviour this Christmas time." Oh, I would be so glad to hear from you.



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## The Atomic Bomb And The Word of God

(Continued from page 2)

and water, and air, and earth, which were prior to the creation of the heavens and what happened before they were elements; for no one has yet explained them, but we speak of fire and the rest of them, whatever they mean, as though men knew their natures and we maintain them to be the letters or elements of the whole." The Stoic definition of element is, "That out of which, as their first principle, things generated are made, and into which, as their last remains, they are resolved." That the ancients thought there were only four elements, while we know there are ninety-two, does not in any way invalidate the accuracy of Peter's use of this word. For myself, I believe that the Apostle wrote more than he knew. I do not believe that St. Peter knew there were ninety-two elements, or knew that in the middle of the twentieth century we would have a list of ninety-two elements; but God knew. This universe was constructed by God; the secrets men are discovering were known to God from the beginning. I am sure when the Spirit of God guided the Apostle Peter to use this word, He was thinking of much more than the Apostle Peter understood when he put the word in this epistle.

### The Dissolution of the Elements

We have already noticed that the principle of the atomic bomb is simply a setting loose, the releasing of the infinitesimally small particles which go to make up an atom, particularly the neutrons and the protons, which, science affirms, are held together by enormous cohesive forces. In the atomic bomb, man has unloosed these cohesive forces and the atoms break into pieces with terrific force. Now our text says that the elements in this great conflagration to come will be dissolved. It does not say all the elements will be dissolved, but that the conflagration will be brought about by a dissolution of elements. The word here translated dissolve is the simple Greek word *luo*, meaning to loose. Let us look at some ways in which this word is used, even in our New Testament. This is the word found in the testimony of John the Baptist when he confesses he himself was unworthy to unloose the shoe latches of the Messiah (Mark 1:7; Luke 3:16; John 1:27). It is the word used in the command of Christ, that those present were to unwind or remove the grave-clothes which were binding Lazarus (John 11:44). This is the word used by Luke when he speaks of Paul, a prisoner, being loosed from his chains (Acts 22:30, cf. v. 29). It is used of the loosening of the tongue of a man previously dumb (Mark 7:35), the breaking up of a stern of a ship (Acts 27:41), the dissolving of an assembly of people (Acts 13:43). Is not this a perfect word to use for the releasing of these neutrons and protons from the power that for ages has bound them so tightly together in the atoms with which our universe is built? It would seem to me, without the slightest straining of the text or any foretelling of its meaning, that the principle of the atomic bomb is the same as that which God will use in this final conflagration, brought about by a dissolution of the elements of our earth.<sup>16</sup>

The text goes even further, and says that the elements will be dissolved "with fervent heat." Incidentally, this is the only place in the New Testament where this very rare Greek word is used (here and in v. 12). By Greek physicians it was used in referring to burning fever. It means, literally, to scorch.

All of us have observed how accounts of the results of the explosion of the atomic bomb at

Hiroshima repeatedly refer to the scorching of the ground. The caption of a full-page picture in one of our more famous illustrated weeklies, a close-up of a small portion of the bombed area, has for its legend — "close-up of crater's surface shows how the heat of the atomic explosion destroyed a desert plant and melted sand into weird shapes of crude glass."<sup>17</sup> Here you actually have used two of the very words found in this passage we are studying. All this is the more amazing, inasmuch as up to now, aside from incendiary bombs, none of the bombs used in World War II created great heat, nor scorched the earth. If great fires broke out, it was due to the bursting of gas-mines, the explosion of stores of inflammable material, etc., or to the fact that the bombs were deliberately constructed to set buildings on fire. Even then, the ground surface was not altered, outside of the creation of craters. The atomic bomb scorches the ground "with fervent heat."

There is another phrase in this same passage of the Apostle's, which contains ideas that we see referred to in accounts of this event, the last phrase of the clause, "the heavens will pass away with great noise." The word here translated great noise is found nowhere else in the New Testament. The very utterance of the word seems to carry the idea of something whizzing through the air — hirozedon. A commentator says that, "The noun is used of the whizzing of arrows, of the rush of wings, of the sound of mighty winds, or roaring of waters." The Latin writer Oecumenius says the word is especially used of the noise caused by a devouring flame.

After arriving at this conclusion independently, I must say I was delighted to come upon a confirmation of this interpretation in a printed report of a radio broadcast given in New York City over WENR in 1932. Professor C. T. Schwarze, for eleven years (1931-1942) Professor of Civil Engineering at New York University, looking at this very passage we are discussing, II Peter 3:10, says that a free translation might read, "Objects in the sky will advance from sight, then a rushing crash and elements will dissolve in intense heat." Professor Schwarze adds: "Note that does not say that matter will be dissolved, but that elements will dissolve. Elements are directly atoms, an intense heat represented by bombarding particles is the only thing that will dissolve or break down atoms, and therefore elements."

### Other Biblical References to This Final Conflagration

While the prediction of the Apostle Peter which we have just been considering is more specific and detailed than any other in the Old or New Testament referring to this event, yet both in the more ancient Scriptures and those written some years after Peter's death, in the book of Revelation, such a conflagration is referred to. Probably even the Psalmist referred to this when he said, "Our God cometh, and doth not keep silence: A fire devoureth before him, And it is very tempestuous round about him. . . . A fire goeth before him, And burneth up his adversaries round about" (Ps. 50:3; 97:3). Certainly this is most definitely set forth in the conclusion of Isaiah's magnificent prophecy, "For, behold, Jehovah will come with fire, and his chariots shall be

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like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. For by fire will Jehovah execute judgment; and by his sword, upon all flesh; and the slain of Jehovah shall be many" (Isa. 66:15, 16). Ezekiel says the same thing, "And say to the forest of the South, Hear the word of Jehovah: Thus said the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched" (Ezekiel 20:47, 48). Joel repeats this truth, "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and none hath escaped them. . . . And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke" (Joel 2:3, 30). In Zephaniah 1:18, 3:8, we read, "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for he will make an end, yea, a terrible end, of all them that dwell in the land. . . . Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Once again, in the last book of the Old Testament Scriptures, at the beginning of the last chapter, we find these words, "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). In Revelation 8:7-8, we read, "And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood." In Revelation 16:8-9, we have this prediction, "And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory." I would say that these two conflagrations are preliminary to the final judgment by fire on the Day of the Lord, but they are probably brought to pass in the same way that the final conflagration will take place; namely, by the dissolving of the elements.

### A Possible Manifestation of This Principle in Ancient Times

Has the earth, in all of its human history, ever suffered from such divine fire? I think it has, once. I cannot study these passages which clearly predict a cleansing of the earth at the end of the age by a judgment of fire, without thinking of a time, long past, now four thousand or more years ago, when God wholly destroyed two wicked cities, and smote a portion of the earth with such a blast of brimstone and burning that not a blade of grass or a tree has since grown in that

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cursed soil. We refer, of course, to the destruction of Sodom and Gomorrah. The account in Genesis reads, "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven" (Gen. 19:24). Our Lord actually uses this very destruction as a type of the destruction yet to come, "But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed" (Luke 17:29, 30). In fact the Apostle Peter in the very epistle which we have been studying (2:6), referring to this awful judgment says, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly." And Jude's supplementing statement says, "Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire" (Jude 7).

### What Manner of Persons We Ought To Be

St. Peter's statement here is very sober indeed. It was meant to be. But it is not a pessimistic statement; it is optimistic. There is no fatalism here. The apostle does not say that this is the awful end of the earth on which we live, therefore let us eat, drink, and be merry, for tomorrow we die. He says, in the first place, that after this conflagration we will have a new heaven and a new earth, "wherein dwelleth righteousness." The earth will be new because it will have been cleansed by fire, and because those subsequently living upon it will have been cleansed from sin (though not by the means of fire). It is strange how many of our intellectual leaders today are talking about the need for a change in the thought and ideals of men. Mr. Walter Lippmann well remarked with his usual insight, "Now the whole structure of our intellectual life must undergo a cleansing and reformation."<sup>18</sup> Ah! that is the point. How is mankind going to be cleansed, renewed, and restored to righteousness? The atomic bomb cannot do that. It can destroy but it cannot create. Even if its enormous energy should in days to come be used for constructive purposes, physical power cannot restore the ravages of sin in the human heart, nor is there any chemical force in the world that can wash sin out of the soul of man. "Seeing these things are to be dissolved, what manner of persons ought we to be in all holy living and godliness. Seeing we look for these things, we, beloved, should give diligence that we may be found at peace, without spot and blemish in His sight." Tell me, how can we be found at peace, peace with God, except we have that peace with God which Christ His Son has purchased with His precious blood? How are we going to be found without spot and blemish in His sight, except we are washed from our sins with the blood of Christ, who Himself is without spot or blemish, and be presented before the throne of Grace as the redeemed of Christ justified by His blood, accepted in His holy name, the children of God through faith in Jesus Christ?

How soon such a conflagration will take place, I do not know. I

have never been one to attempt to say, when this age would end. More than once have I heard some saint of God, even a deep student of the Scriptures, publicly declare, "I have the assurance I will never die—that Christ will come before death shall come to me." But these dear people are now in heaven. Signs of the times, we all can see, but to be dogmatic about the time of our Lord's return is not becoming sober students of the Word. Yet, my friends, and this is more than I have ever allowed myself to say along this line, this final conflagration will be brought about by God, not by man, and if man, by the discovery of the atomic bomb, now proceeds to the creation of weapons of even greater destruction, which, if used, would set the whole earthly world on fire, then I think one is not using exaggerated phrasology in saying that before man sets this world on fire, and the human race is destroyed, God Himself will do that which He here predicts He will do. Dr. Henry DeWolf Smyth, chairman of the department of physics in Princeton University, the author of the official report on the development of the atomic bomb, which has just been issued by the Princeton University Press, under the title *Atomic Energy for Military Purposes*, has boldly written one page at the end of his long and technical fact-filled discussion which he heads "Prognostication." This is what he says, and he probably knows as much about the atomic bomb as any other one man in the world today, "As to the future, one may guess that technical developments will take place along two lines. From the military point of view, it is reasonably certain that there will be developments both in the processes of producing fissionable material and in its use. It is conceivable that totally different methods may be discovered for converting matter into energy since it is to be remembered that the energy released in uranium fission corresponds to the utilization of only about one-tenth of one per cent of its mass. Should a scheme be

(Continued on Page 7.)

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## Christians Sin By Yoking Up With Unbelievers In Lodges

(Continued from Page 1) does lodge membership involve such a yoke as the Scripture forbids? Most certainly it does! The lodge yoke is intended to be as binding as any relationship on earth. It is not to be compared with membership in a labor union nor in a banker's association or a service club, though even these are sometimes of a nature that spiritually-minded Christians cannot conscientiously belong to them. But consider how binding is the forbidden yoke of lodge membership.

First, the lodge oath presumes to be even more sacred than the marriage vow. By solemn and frightful oath the Mason swears that he will ever conceal and never reveal to anyone not proven to be a Mason the secrets and doings of Masonry. From the wife that God says is his own flesh, the wife of his bosom, the mother of his children, the Mason is sworn to conceal the facts about what he does and says, who are his companions, and what are the teachings of the lodge. The wife may help to make and save the money that he spends for expensive Masonic degrees, yet the things purchased must be kept secret from her. The husband may stay out until the late hours of the night while the wife remains alone, yet he is sworn not to explain to her what took place that kept him so long. Such a yoke is unreasonable for any man to take upon himself, and it is positively forbidden a child of God.

The lodge yoke is so binding that it presumes to supersede the duty of a man to his church, to fellow Christians, or even to his pastor. The union of Christians as they meet together in God's name is so precious that Jesus Himself promises, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Christians are commanded, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Christians are commanded of God to "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Yet a Christian lodge member is solemnly sworn with frightful penalties not to discuss the so-called secrets of his order with the best Christian brother he has in the world if that one be not able to prove himself a brother in the lodge. No church ever presumes to bind its members under such a galling yoke as that which a Christian must take on himself with unbelievers when he joins the lodge.

In time of sickness or in the presence of death, in time of temptation, or of holy fellowship with God, a Mason is sworn under threat of death not to discuss the so-called secrets of his lodge with even his pastor, the shepherd that God has placed over his soul and commanded him to obey; that is, unless the pastor is a member of the same lodge! And that galling yoke that shuts out wife or son or brother Christian or even the godly pastor and binds one in for life with ungodly men, with Christ-rejecters—that is the yoke that Christians take in joining lodges.

The Mason swears to show partiality to Masons over those not Masons and binds himself to show a preference to his lodge "brother" that he is not to show to his Christian brother in Christ if that Christian brother be not a Mason. In politics, honest Masons must prefer lodge members, other things being equal. The oath is so binding that in some degrees of Masonry, Masons are sworn to help deliver fellow Masons from any kind of trouble, "murder and treason excepted." The oath plainly has in mind the delivery of a

criminal from punishment for his crime since it plainly says, "murder and treason excepted." Crimes of rape, theft, arson—Masons are sworn to help deliver Masons from punishment brought on by such crimes. And in the Royal Arch Degree, the oath changes and murder and treason are not excepted. That is, advanced Masons are sworn to help one another out of their troubles and that without exception. So the yoke of Masonry is so binding that it presumes to be stronger than a man's citizenship, his duty to the law of the land. And that is not strange. If it would come between a man and his wife, between a Christian and his pastor, then the lodge would not blush to come between a citizen and his duty to his government.

Remember that lodge members are bound also by the hope of gain. They put hundreds of dollars into membership fees and degrees, and in return they expect to get help in time of sickness or support in old age. Particularly they expect help for the widow and orphan children should the head of the family die. Self-interest is strong and ties one all the more tightly into the organization which includes many ungodly and unregenerate men or women. And last of all, a terrible threat hangs over the head of every lodge member who does not remain true to his lodge. The lodge member does not want his tongue torn out and buried in the sands of the sea at low tide where the tide ebbs and flows twice in twenty-four hours. He does not want his left breast cut open and his heart taken out and fed to wild beasts and birds of prey. He does not want his skull cleft off and his brain exposed to the burning sun. He does not want his body cut in two, half to the north and half to the south, and his bowels burned to ashes in the midst. He does not want a spear or a sharp instrument thrust into his side, making the mark of the cross in his death. And he is sworn to expect such penalties if he is untrue to his vows as a Mason. Such oaths, growing increasingly violent, mark the various degrees of Masonry. And suppose that he thinks these penalties would not be enforced. Still he does not want to face the hatred and malice that they represent. He does not want to be persecuted to the end of his days as a vagabond and a traitor as he knows that men solemnly swear to do those who are untrue to Masonic obligations.

Surely no intelligent man or woman could say that the lodge yoke is not a terribly binding one and the kind expressly forbidden in the Bible when it commands, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:17).

### Lodge Membership Binds Christians with Unbelievers

The Scripture says, "Be ye not unequally yoked together with unbelievers" and the lodges are full of unbelievers.

Of course we mean unbelievers in the Bible sense. Those who have not received Christ as Saviour and Lord and do not believe on Him with dependent faith, trusting Him alone for a new heart and everlasting life, are called unbelievers in the Bible. And it is with these that God forbids a Christian to be yoked. John 3:18 says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." You see that a believer in the Bible is one who has saving faith in Christ, and an unbeliever is one who rejects Christ and does not trust

Him for salvation, has not been born again through faith in Christ. In literally dozens of Scriptures, that is made clear. For instance, John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." An unbeliever is one that does not have a saving faith in Jesus Christ, has not personally received Him into the heart by faith. Now certainly no one can deny that the lodges include multitudes of unconverted people, people who are unbelievers in the sense that they have never received Christ as a personal Saviour, have never received everlasting life through being born again by faith.

Occasionally, in self defense, a Christian who has joined unbelievers in the lodges will say that no one can be a true Mason or a true Odd Fellow without being a Christian. But the facts in the case are that the teachings of the lodges and the statements of high authorities in the lodges all prove that untrue. Neither Masons nor Odd Fellows nor any other secret order with which I am familiar requires one to accept Christ as Saviour. Both Masons and Odd Fellows require one to believe that there is a Supreme Being, and nothing more than that. Jews, who believe that Christ was only the bastard son of a Jewish harlot, are welcomed in the lodges and are not embarrassed. They believe there is a God and that is enough. Mohammedans, who say that Allah is the one God and Mohammed is his prophet, can be received and are received in the largest secret orders as regular members. And certainly then, the lodges make no bones about receiving ordinary men who believe there is a Supreme Being but who are Christ rejecters and have never received Christ as Saviour. The lodges have multitudes of unbelievers, and any Christian who joins a secret order commits the horrible sin of yoking up with unbelievers which is specifically forbidden by the Word of God.

When I entered the Masonic lodge room for the first time, I was shocked to find that a blasphemer, a profane swearer, one who plainly told me that he did not believe the miracles of the Bible and one who did not accept Christ as the virgin-born Son of God nor believe in Him as Saviour, was the most prominent man in the lodge. I found that many other wicked and unconverted men were members of the lodge along with church members and some preachers.

The principal leaders among high and active lodge members are usually unbelievers. Dr. Joseph Fort Newton, a modernist who denies the inspiration of the Bible, the deity of Christ, the atoning power of the blood of Christ, the need for a new birth, and every fundamental of the Christian faith—Dr. Newton is a principal writer for Masons. In the Bible sense, he is an unbeliever. I read many, many copies of the *New Age Magazine* and found many startling statements of rationalism and unbelief. One writer, for instance, high in Masonic circles said that the body of Jesus decayed in the grave and that now somewhere on a hillside in Judea the very dust that was in the body of Christ yet remained. He did not believe in the resurrection of Christ nor His deity and had not trusted Him as a divine Saviour, God's sacrifice for sin. I have repeatedly talked to active and advanced Masons who insisted on salvation by character and knew nothing of salvation by the blood. And no one is ever a child of God until he trusts in the atoning blood of Christ. In the Bible sense everyone is an un-

believer who does not accept Christ as the Lamb of God, depend upon Him for salvation, a new heart, everlasting life.

It must become obvious to the careful observer that because of the dances, the horse play, and the drinking which so often attend the Shrine meetings, these Masonic meetings must be dominated by unconverted men. The De Molay dances, though opened with prayer, sometimes by preachers, yet surely are an indication that multitudes of these lodge members are unbelievers and do not know Christ as Saviour and Lord.

The lodges then have many unbelievers and many ungodly, and every child of God who is a lodge member is thereby yoked up with unbelievers.

### Why This Yoke With Unbelievers Is a Horrible Sin

We have proven that one who joins the lodge is under a binding, galling, ironclad, oath-bound yoke. We have shown how this yoke is with unbelievers in the Bible sense. Now let us see why it is such a wicked sin for a Christian to yoke up with unbelievers in the lodges.

"Wherefore come out from among them, and be ye separate, saith the Lord," is the command of II Corinthians 6:17 after God said, "Be ye not unequally yoked together with unbelievers." This teaching that a child of God should be separate, not joining in with the wicked, the ungodly and unbelievers, is one of the clearest in the Bible. In the ceremonial law which God gave to the Jews, He gave very clear spiritual lessons for us. Deuteronomy 22:9-11 says,

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

When the Jewish boy was eight days old, he was marked with circumcision to remind him all his life he was of a separate people, set apart for the Lord. When a Jew sat down at the table, he was reminded that he must watch what he ate and not eat as did Gentiles. When a Jew put on his shirt, he could not put on a garment of mixed cloth as linen and wool; and that was a spiritual lesson to him as to us that he was not to mix with idolaters and unbelievers. When an Israelitish farmer hitched up his team, he must remember not to plow with an ox and an ass together. That was a reminder to him and to us

that God does not want His people to be mixed in with unbelievers. When a Jew sowed his vineyard, he must remember that he could not sow mixed seed in the same field. The spiritual lesson God had for him is still good for us, that one who believes in God must not mix with unbelievers. The letter of the ceremonial law is not for us, but surely the spiritual lessons are still true. We should be separate, a peculiar people for God, and should not yoke up with unbelievers.

The terrible wickedness which preceded and caused the flood was, as some believe, the result of the godly seed of Seth, called "sons of God," intermarrying with the un-saved women, "daughters of men" (Gen. 6:1, 2). Read also down to verse 7 and see that this intermarriage caused the wickedness which compelled God to destroy the race by the flood.

Solomon sinned against God in mixing with unbelievers. First Kings 11:4, 5 tells us:

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

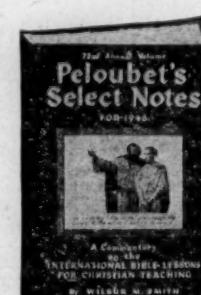
If it was a sin for Solomon to marry wives of heathen religions, and if Solomon was led away after these idol gods of other people, then what about a Christian Mason or a Christian Odd Fellow who is joined up with those who do not believe in Christ as Saviour, with many who do not believe that the Bible is true, and with some even like Jews who do not believe in the deity of Christ, or even with Mohammedans and Hindus? How can the child of God thus yoke up with unbelievers without sin?

In the days of Nehemiah a terrible sin on the part of God's people was revealed to Nehemiah. Nehemiah 13:23-27 says:

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations

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was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then harken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

If it is a sin for a Christian to marry an unbeliever, as it certainly is, then surely it is a sin for a Christian to join in lodges and bind himself into a pact, a "fellowship," an "agreement," a "communion," a "part" with unbelievers so that he cannot reveal the lodge secrets even to his wife!

In Psalm 1:1 the Scripture says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

That blessing does not belong to any Christian who joins lodges. For every child of God who is a member of a secret order walks in the counsel of the ungodly, he stands in the way of sinners, and he sits in the seat of the scornful.

Lot moved into Sodom though it was wicked exceedingly before the Lord. The wicked, licentious, and perverted Sodomites became a lot to Lot his "brethren." There Lot grieved his righteous soul with their unlawful deeds. There Lot lost his testimony until he was "as one that mocked unto his sons in law" (Gen. 19:14). There Lot lost his wife; she was turned to salt. There his married children and his grandchildren were burned up in the fire and brimstone from Heaven in God's wrath. And Lot went out of Sodom a ruined man. He took his wine jugs and his two daughters together finally to a cave in the mountains; and there, drunk, he ruined the only children he had left alive with the sin of incest. Lot's sin was simply that he yoked up with unbelievers, lived among unbelievers, walked in their counsel, called them brethren. Oh, the heartache and trouble that comes when Christians so sin!

Samson's sin was bad company, also. He ran with the Philistines, he laid his head in the lap of Delilah. He made her his confidante. He told her his secret. How like a Christian joining in with unconverted lodge members and discussing holy things and taking oaths together when he should be with the people of God! And Samson had his eyes put out and was made to turn the mill like a donkey and then died in his disgrace.

Peter's sin was when he stopped to warm by the devil's fire and sat as a friend and brother around the campfire with the soldiers and servants of the high priest who had arrested Jesus and would scourge Him and crucify Him. Peter got in with the wrong crowd and warmed by the wrong fire and entered into the wrong conversation. And before he knew it, his courage was gone. He had compromised his testimony. He lied and swore and cursed and said, "I know not the Man!" And every child of God who yokes himself in bloody oaths with a bunch of unbelievers, who puts himself in their fellowship, is influenced by their opinions, and swears to be partial to them above Christians who are not lodge members, is thus guilty of the sin of Peter. He denies His Lord, he commits blasphemy, and he compromises his testimony. When a Christian goes into a place where prayer must not be offered in the name of Christ, where the unregenerate is counted a brother just the same as the born-again Christian, and where when Scriptures are quoted the name of Christ is omitted and the Scripture is mutilated, then that Christian is guilty of sin. And that is what happens with children of God in the lodge chamber.

I beg you to read again II Corinthians 6:14-18. Note that God commands us not to be yoked up with unbelievers. You who are saved with the righteousness of Christ should not have "fellowship" with unrighteousness. You who are the light of the world

## Salvation Made Plain

(Continued from Page 1)

comparatively insignificant individual. He has numbered the hairs of our head. He knows us by name. He is interested in our salvation and the happiness of our soul. Are you interested in your own soul?

### Men May be Saved Anywhere

Where may men be saved? Do they have to be saved in church? Do they have to be saved at the "mourner's bench"? Do they have to be saved in a revival meeting? Do they have to be saved under an "old country brush arbor"? Where was this man saved? He was saved while riding along in his chariot going home from Jerusalem. Men may be saved anywhere in the world if they will do what this Ethiopian eunuch did. Men may be saved at church, at home, at the mourner's bench, in a revival meeting, under a brush arbor, or anywhere else that they will meet just to believe in God. Jesus declared: "Ye believe in God; believe also in me . . . no man cometh unto the Father but by me."

Cornelius believed in God, gave alms, was devout and prayed but he was not a saved man until after Peter came into his home. Lydia believed in God and worshipped Him before she ever met Paul but she was not a saved person until after she heard Paul preach.

Paul was just as sincere and devout a believer in God before he was stricken down on the Damascus highway as he ever was after that, but he was not a saved person.

This Ethiopian eunuch believed in God and went up to Jerusalem to worship but he was not a saved person until after Philip instructed him in the way of salvation.

good in its place, is not the door into salvation and heaven.

Reading the Bible will not save. This man as he rode along was reading the Scriptures. But he was unsaved. Frequently people say: "Well, Brother Morris, I have never made any profession but you know I believe the Bible and read it all the time." That may be true. You may be able to quote more Scripture than most ministers and then be as completely lost as thought you had never read a word in the Bible. Reading the Bible will no more save than reading the direction on a bottle of medicine will heal.

Worshipping God will not save. Frequently people say: "Brother Morris, I believe there is a God, indeed I do," or "I believe in a supreme being," or "Oh, I pray and worship God." Yes? Well, that won't save you. "The devils believe also and tremble." It is not enough just to believe in God. Jesus declared: "Ye believe in God; believe also in me . . . no man cometh unto the Father but by me."

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This Ethiopian eunuch believed in God and went up to Jerusalem to worship but he was not a saved person until after Philip instructed him in the way of salvation.

### Religion No Salvation

The eunuch went to church, worshipped God, and read the Bible; he was religious but he did not have salvation. Saul of Tarsus prayed, believed the Scriptures, worshipped God, was sincere: he was religious but he did not have salvation. Lydia was devout and worshipped God; she was religious but she did not have salvation.

Religion is one thing; Christianity is another. To be religious does not make one a Christian. The idol worshipper in Africa, India, China or anywhere else is religious but they are not Christians. There is no such thing as "Christian Religion." Religion is one thing and Christianity is another. It is not Christian "religion"; it is Christian "Faith."

It makes a person religious to pray, read the Bible, go to church, give to the poor and acknowledge a Creator; it makes a person a Christian to accept Christ. The world and our churches are full of people today who are religious but are not Christians. They are where the Eunuch, Saul, Cornelius and Lydia were before they accepted Christ. If you ask these people if they are Christians they will say yes. If you ask them how they know they are Christians they will tell you because they go to church, read their Bible, pray, and worship God. They do not know the difference between religion and Christianity. Religion won't save anyone. Faith in Christ will save anybody.

### Faith in Christ Saves

"Believe on the Lord Jesus Christ and thou shalt be saved" Acts 16:31.

1. By faith we secure Christ's righteousness.

"The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe." Romans 3:22.

"Christ is the end of the law

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for righteousness to every one that believeth." Romans 10:4.

2. Faith insures justification.

"By him all that believe are justified from all things." Acts 13:39.

3. Faith procures remission of sins.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43.

4. Faith promotes regeneration.

"Ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

"As many as received him, to them gave He power to become the Sons of God even to them that believe on His name." John 1:12.

5. By faith we obtain pardon for our condemnation.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." John 3:18.

6. By Faith we inherit everlasting life.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

7. By faith we participate in the resurrection.

"This is the will of him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life; and I will raise him up at the last day." John 6:39.

8. By faith we obtain promise of dwelling with Christ in the Father's house of many mansions.

"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am there ye may be also." John 14:1-4.

Could anything be plainer? If you want to be saved—believe; if you want to possess Christ's righteousness—believe; if you want justification—believe; if you want your sins remitted—believe; if you want to be a Child of God by regeneration—believe; if you want your condemnation removed—believe; if you want everlasting life—believe; if you want to be raised at the last day—believe; if you want to return with Christ to the Father's house of many mansions—believe.

That is why Philip, when the Eunuch wanted to be baptized, said: "If thou believest with all thine heart, thou mayst."

That is why Paul said: "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day."

Faith comes by hearing and hearing by the word of God. Philip preached Christ to the Eunuch. He believed with all of his heart, was baptized, and went on his way rejoicing. So far as we know it was his first opportunity. He took it. He didn't wait for further instruction.

### Ged Works at Both Ends

#### of the Line

God works at both ends of the line to save souls. He sent Philip south and brought the Eunuch along at just the right time for them to contact each other. What if Philip had been an hour later?

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What if the Eunuch had been an hour later? They weren't though; they were both on time. "God never gets in a hurry but He is never a minute too late." He was working at both ends of the line and all in between. The Angel of the Lord, the Servant of God, Spirit of God, and the Word of God all converged and worked together for the salvation of the Eunuch.

In the tenth chapter of Acts we are told that an Angel of the Lord instructed Cornelius to send to Joppa for Simon Peter who would come and tell him how to be saved. Just before Cornelius' three messengers reached the home in which Peter was staying, God gave Peter a transforming vision and convinced him that the Gentiles (Cornelius was Gentile) were to share in the gospel with the Jews. What if that vision had never been given to Peter? What if those three messengers had reached Peter's house before the vision was given to him? They would not have been permitted to go in. Without the vision Peter would never have gone with them. But the vision did come. It was given at exactly the right time. God worked at both ends of the line. He worked at exactly the right time. "He never gets in a hurry but he is never a minute too late."

## THE PLIGHT OF LIBERATED JEWS IN EUROPE

Seven thousand Jews in liberated Czechoslovakia recently committed suicide. They returned from the concentration camps to find their homes gone, their families massacred and opportunities for employment closed to them. They made repeated attempts to build a new life for themselves, but in vain. Their way out of a life of unending misery was suicide.

It is difficult for us to comprehend the plight of the 1,500,000 Jews of Europe who have survived the Nazi plan of extermination. Amongst these survivors are thousands of Hebrew Christians. After years of privation, physical torture and mental anguish, this pitiful remnant of Israel is weak, emaciated, hungry and bewildered. They need the sympathy, the comfort, the physical relief in food, clothing and shelter that we provide to so many who have turned to us for help. We beg Christians to consider the starving, homeless, suffering brethren of our Lord. Please do send us a gift to help us carry on our work of mercy at this time of unprecedented need and opportunity to witness concerning a living, loving Saviour.

Note: Free booklets, "The Virus of Jew Hatred" or "A Christian's Attitude Toward the Jews" gladly sent on request.

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I preached one Sunday night. Two men were in the audience whom I shall designate as Bill and John. Bill was a day laborer but a sincere Christian. John was a man of prominence but not a Christian. I spoke on the Second Coming of Christ and urged all who were not prepared for His coming to make preparation for it. Bill was impressed to speak to his friend John about becoming a Christian but because of John's superior position in the city hesitated. Bill, however, overcame his hesitancy and timidity and asked John if he were ready for Christ to come. John told him that he was not but that from some strange reason he felt more deeply impressed that night than he had ever been before with the need of making peace with God through Christ.

The service closed without John accepting Christ. Both left the tabernacle to walk home by different routes. However, in passing through the business section their courses were somewhat altered and again they came in contact with each other. John said to Bill: "I keep on thinking about that sermon. I know I ought to accept Christ. I have a strange feeling about it. Something keeps telling me I ought to do it tonight." Bill urged his friend John not to delay and as they stood under a street lamp talking urged him to accept Christ there. John finally said: "I am going to do it. I have delayed long enough. I have gone to church, helped pay the preacher, read my Bible, and been an upright man all my life but I have never accepted Christ as my personal Savior." The two men clasped hands in agreement, bid each other good night and went on their separate ways. The next afternoon John secured the paper and sat down to read the news. Without warning of any kind to those that sat in the room he fell forward out of the chair, dead.

What if he hadn't heeded this message the night before? God had worked at both ends of the line for his salvation. It proved his eternal blessing. God gave me the message, his friend Bill the impulse to personally urge him, and him the strange feeling that it ought to be settled that night. Thank God he yielded!

Dear reader, are you a Christian? Are you saved by faith in Christ? I do not ask if you have been going to church. I do not ask if you believe in God. I do not ask if you read the Bible. I do not ask if you give to the poor. I do not ask if you live "the best you can." I do not ask if you pray. You can do all of these things and not be saved. I ask if you have believed in Christ by accepting Him as your personal Savior. "Have you been to Jesus for the cleansing power, are you washed in the blood of the lamb?"

#### My Decision For Christ

If you will here and now accept Christ as your own personal savior, will you fully decide right now, say yes to God, trust Christ to forgive and save you now, then sign the decision form today, copy it and mail it to the editor at once? We will rejoice with you, I will write you a letter of counsel and will tell Dr. Morris so he can rejoice with us. But do not sign it unless you mean it, unless you now definitely repent as a lost sinner and accept Christ.

Editor John K. Rice,  
Sword of the Lord,  
214 W. Wesley, Wheaton, Ill.

Dear Brother Rice:

I have read the sermon *Salvation Made Plain*, by Dr. Sam Morris. I confess that I am a poor guilty sinner, and right now, with all my heart I repent of my sins and depend on Christ to forgive my sins and save me now. I write this to claim Him as my own personal Savior and set out today to live for him.

Signed \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

## The Atomic Bomb And The Word of God

(Continued from page 4)

devised for converting to energy even as much as a few per cent of the matter of some common material, civilization would have the means to commit suicide at will."

There never has been a time when the thoughts of men have been so convulsed as now. There never has been a time when those things which we considered abidingly permanent we realize can suddenly be destroyed. Now we know that it is possible for the energy of the simplest things about us, as water or air, to be used for the total destruction of our earth. In such a time of absolute confessed insecurity on the part of all world leaders, we should remember the words in the Epistle to the Hebrews, where it actually speaks of the trembling of the earth and the heaven and "the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain." What are the things not shaken—the fact of God, the fact of the incarnation of Christ, the fact that since can be washed away in the blood of the Lamb of God, the fact of peace that passeth all understanding which we have, being justified by faith, the fact of the human soul, the realities of right and wrong, the certainty of judgment to come, the gift of eternal life through Jesus Christ. These cannot be shaken. If one has them, then one possesses the things that remain. If one does not, then the dawn of such an age as the atomic age means the very dissolution of the foundations of life. "Wherefore," says the same writer, "receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God, with reverence (or godly fear) and awe: for our God is a consuming fire" (Hebrews 12: 27-29).

(I wish to thank the New York Times for permission to make frequent quotations from its invaluable articles, and the firm of John Wiley & Sons, Inc., of New York City, for permission to quote from their publication, *Applied Nuclear Physics*. W.M.S.)

#### NOTES

1. *Time*, August 20, 1945, p. 29. The consequences, even within these few weeks, of the announcement of the availability of atomic energy are epochal. As an illustration in the field of scientific research alone, the *Chicago Tribune* carried an article in its issue of September 23 (p. 1, col. 8), giving the information that as a consequence of the discoveries relating to atomic energy, the University of Chicago was planning the immediate establishment of an Institute of Nuclear Physics, and an Institute of Metals. Some days after these sentences were in type, Mr. William L. Lawrence, the brilliant writer on scientific subjects for the *New York Times*, expressed this same idea with greater fullness, and I take the liberty of quoting his words: "This development no doubt will rank in the future story of mankind as a definite landmark, marking the ushering in of a new cultural age, the Age of Atomics, or the Age of Nucleonics, as some scientists prefer to designate it. For this there is no parallel in human history. All the great ages in man's past—the Iron Age, the Bronze Age, the ages of steam and electricity—each of which revolutionized man's life on

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this earth, entered the age of history imperceptibly, and man did not become aware of them until their effects were fully felt. This marks the first time in the history of man's struggle to bend the forces of nature to his will that he actually is present at the birth of a new era on this planet, with full awareness of its titanic potentialities for good or evil."—*New York Times*, September 29, 1945.

2. *New York Times*, August 12, 1945.

3. *New York Times*, August 10, 1945.

4. The words of Mr. Cousins were, in part—"I feel that the world is in grave peril today. The crisis has become universal; it affects all the peoples of the world." In this discussion, Professor Hocking said, "The problem of world government seems to reduce itself to this. There can be no power greater than the atomic bomb except the atomic bomb. World government must have a monopoly of the bomb if it is to be world government. . . . Therefore, the alternatives are that we vest all our political power in one agency and resign that power ourselves or else that we cease to coerce independent states through use of the atomic bomb." No student of the New Testament can read this last sentence without at once being reminded of a terrible prophecy regarding a world government at the end of this age—"These (ten kings) have one mind, and they give their power and authority unto the beast" (Rev. 17:13).

5. Ernest Pollard and William L. Davidson: *Nuclear Physics*. New York, 1942, p. 2.

6. *Ibid.* p. 22.

7. A Greek-English Lexicon, compiled by H. G. Liddell and Robert Scott, a new edition, Oxford, 1940, Vol. II, p. 1647.

This word stoicheia is used by two Jewish writers of a time much later than Plato. In the *Wisdom of Solomon*, an apocryphal book of c. 125 B. C., we read, "For although the elements are changed among themselves—just as notes on a psaltery change the name of a tune—they remain in quality always the same." (XIX 18). By far the most significant passage, however, is in the *Life of Moses* by Philo Judaeus, written in the middle of the first century of our era. "For the elements of the universe, earth, water, air, and fire, of which the world was made, were all by the command of God, brought into a state of hostility against them, so that the country of these impious men was destroyed, in order to exhibit the height of the authority which God wielded, who had also fashioned those same elements at the Creation of the universe, so as to secure its safety, and who could

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change them all whenever He pleased, to effect the destruction of impious men." (Book I. Ch. XVII).

8. Plato: *Theaetetus*, 201E. *Timaeus*, 48.

9. Diogenes Laertes: *Zeno*, 99.

10. The earlier commentators, of course, not understanding the significance of atomic structure, inevitably failed to see the true meaning of the text. Thus, Wordsworth, "The Heavens and Earth have within themselves—in the electric fluid of lightnings, and meteors, and comets, and in the subterranean reservoirs of Volcanos—the materials of their own future combustion and conflagration at the great Day." Christopher Wordsworth: *The New Testament with Introductions and Notes. General Epistles*. 3rd ed., London, 1864. So, also, Albert Barnes, elaborately, and in parts quite superbly, *Notes, Explanatory and Practical, on the General Epistles of James, Peter, John and Jude*, New York, 1847, pp. 296-302.

11. In *Life*, Sept. 24, 1945, p. 31. Some idea of the amount of heat involved in this process of fission may be had from this brief paragraph from Mr. William L. Lawrence's series of articles. "The heat produced by the energy liberated in the fission of the U-235 is equivalent to the burning of millions of pounds of coal. . . . The heat generated in the Atomic Pile (the structure by which is brought about the mating of U-235 and U-238 to produce plutonium) is so enormous that if allowed to accumulate it would result in the greatest of catastrophes." *New York Times*, Oct. 5, 1945.

12. Theodore Schwarze: *The Harmony of Science and the Bible*. Grand Rapids, 1932, pp. 63, 64. Note that this scientist's words were uttered thirteen years before the atomic bomb.

13. Is it not remarkable how our present-day leaders are unanimously saying, "Now we must be better men"—exactly the exhortation of St. Peter. Mr. Churchill says, "In these (next) three years, we must remodel the relationship of all men of all nations in such a way that men do not wish, or dare, to fall upon each other . . . and that international bodies by supreme authority may give peace on earth and justice among men." Dr. Robert M. Hutchins, Chancellor of the University of Chicago, declared, "It may be that the

atomic bomb is the 'good news of damnation,' that it may frighten us into that Christian character and those righteous actions and those positive political steps necessary to the creation of a world society—not a thousand or five hundred years hence, but now." (These two addresses may, in an abridged form, be most conveniently consulted in the *Reader's Digest*, Oct., 1945, pp. 11, 12). There is one difference between the exhortation of the Apostle Peter, and the fear-begotten entreaties of our contemporary leaders of thought, one vast and profound difference. St. Peter pleads with men to turn to God, and seek a life of godliness; while those who have the ear of the world today, not knowing God, can only turn man to himself, to the formation of some huge international covenant, a "world society," inevitably made up of men of the same flesh and blood as those of every age of this earth's bloody history.

14. Henry DeWolf Smyth: *Atomic Energy for Military Purposes*, Princeton, 1945, p. 224. According to a wireless dispatch to the New York Times, on the evening of September 29th, Air Vice Marshal D. C. Bennett, speaking before the London Institute of World Affairs, declared that a "one man army" would soon be able to destroy every major city of a country, by releasing atomic bombs. "All other weapons," he added, "are now out of date. As long as the atomic bomb remains in the hands of one or two nations I am quite sure we are heading for another war."

#### Additional Note

There are five avenues by which a nation can make war against another nation—on the ground (infantry, cavalry, motorized units, etc.), under the ground (not practical, excepting for placing bombs), on the water (all naval operations), under the water (submarine activities), and, in the air. All aerial warfare has been developed since the beginning of this century, yet aerial warfare

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"A plan for television and frequency modulation broadcasting from airplanes flying in the stratosphere, which could revolutionize the present-day concept of national network radio, was announced yesterday by the Westinghouse Electric Corporation and the Glenn L. Martin Company.

"A chain of planes similar to the B-29, each cruising over a fixed area, would span the continent and transmit simultaneously five FM programs and four television shows to listeners on the ground six miles below. The stratospheric relay, it was asserted, would enable fourteen airplanes to cover 78 per cent of the country's population and obviate the need for many hundreds of ground stations."

In the same paper, issue of September 16th, appears a two-column article, by John Stuart, "Radar to Control All Traffic in Air," which begins with these words—

"Radar devices which can picture the entire air traffic pattern of the United States, control that traffic, however complicated, visualize weather for any pilot and provide safety features, hitherto deemed impossible, were revealed today as available for civil aviation at the Radiation Laboratories established during the war by the Federal Government's Office of Scientific Research and Development at the Massachusetts Institute of Technology."

In the light of such statements, one can hardly keep from at least thinking of St. Paul's phrase, "the prince of the power of the air" (Eph. 2:2), which Moule translates "the ruler of the authority of the air." The learned Bishop remarks on this admittedly difficult phrase—"as earth is the present abode of embodied spirits, mankind, so the air envelope of earth is the haunt, for purposes of action on man, of the spirits of evil." Some will remember the articles on "The Freedom of the Air," by Dr. Paul Hutchinson, in the Christian Century, in the spring of 1931, and will admit that the title of the third article is infinitely more meaningful today than then—"Power Control and Mind Control."

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On atoms and atomic structure of the universe, I have used the following: Nuclear Physics by Ernest Pollard, and William L. Davidson, New York, 1942; Matter and Light; The New Physics, by Louis DeBroug, English translation, New York, 1939; A Survey in Physical Science: Atoms, Rocks, and Galaxies, by John Stewart Allen, etc., New York, 1938; and two chapters, "Energy, Radiation and Atomic Structure," by Harvey Brace Lemon, and, "The Nature of Chemical Processes," by Julius Stieglitz, in The Nature of the World and of Man, Chicago, 1926. A work that seems to have dropped out of sight, but still worth reading is At Home Among the Atoms, by Dr. James Kendall (New York, 1929), then Professor of Chemistry and Dean of the Graduate School of New York University. By far the most exhaustive work is Dr. G. D. Stranahan's, The "Particles" of Modern Physics, New York, 1942, a volume of nearly 600 pages. Some of its pages seem almost prophetic.

On the atomic bomb, I have used, of course, the articles appearing in the New York Times from August 6; the articles in Life for August 20, 1945, and September 24; in Time Magazine, for August 20, 1945, and in News Week, September 17, 1945. In addition, I have carefully gone through the

volume of 252 pages put out in the Pocket Book Series, with the title, The Atomic Age Opens; and the authoritative work that has just come from the press, Dr. Henry D. Smyth's official volume, Atomic Energy for Military Purposes, Princeton, 1945.

On II Peter 3:10-14, for the Greek text, there is nothing better than the very learned work by Dr. Joseph B. Mayor: The Epistle of St. Jude and the II Epistle of St. Peter, London, 1907, especially pages 153-163, and 207-209. The other volumes on the Second Epistle of Peter, by Plumtre, Alford, Meyer, Bengel, Lillie, etc., etc., have not given additional information.

Expositions of this passage are all of an older generation: especially should one consult John Cumming: Voices of the Day, Boston, 1854, 60-103; the same author's, The Great Preparation, New York, 1860, 36-50; Henry More: Theological Works, London, 1708. Book VI, Chapters 8-10, pp. 159-166; a work published two centuries ago by James Knight, A Description of the Conflagration and Renovation of the World, 1736; and a Sermon by Benjamin Ibbot, The Dissolution of this World by Fire, London, 1711.

There is one exception to the statement made above, for on verse 11 there is indeed a good sermon by the late Dr. Henry Howard, in his volume, The Conning-Tower of the Soul, 105-120. As an illustration of how a great preacher can become very ordinary when handling a text like this, one might consult a sermon by Charles H. Spurgeon in the Metropolitan Tabernacle Pulpit (August 3, 1873), Vol. XIX, pp. 433-444. George N. H. Peters, in his monumental work, The Theocratic Kingdom of the Lord Jesus Christ, devotes some forty pages to these verses (and related passages), but here somehow he fails to shed much light upon their teaching. (New York 1884, Vol. II, pp. 494-534).

Articles and books about atomic energy will, no doubt, soon grow into a vast literature; in the Reader's Guide to Periodical Literature, for September 10, 1945, I notice,

though only five weeks had elapsed since the bomb was announced, a list of 36 articles on Atomic Bombs, 27 on Atomic Power, 8 on Atomic Research, and 5 on Atoms—a total of 76.

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(Continued from page 3)

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By the Editor

November 27 - December 16, I was engaged in a union tent revival campaign in the town of Wasco, California, in the valley near Bakersfield. A large tent seating about 1,000 or 1,100 people was erected; four churches cooperated; pastors and special musicians attended from many miles in several directions. My daughter Elizabeth was pianist, Rev. Paul T. Coloumbe, assistant pastor of the First Baptist Church, led the music; Pastors Kenneth Vogt, of the Nazarene church, and Garrison of the Assembly of God were a great help in the campaign.

There was the handicap of cold weather with a tent heated by gas stoves, the handicap of a flu epidemic, yet God graciously blessed. Including those saved in services at the Farm Labor Camp at Shafter, nearby, the pastors report to me that there were 107 conversions and twelve backsliders restored during the campaign.

When this reaches you, we shall be in the midst of a great Conference on Evangelism at Los Angeles, in the Church of the Open Door, with services morning, afternoon and evening, December 30 through January 6. Dr. Bob Jones, founder of Bob Jones College and famous evangelist; Dr. Hyman J. Appelman, tremendously used revivalist; Evangelist Jesse M. Hendley of Atlanta, Georgia; Dr. Robert J. Wells, Associate Editor of The Sword of the Lord, evangelist and director of the conference; Dr. Torrey M. Johnson, president of Youth for Christ International; Evangelist Mervin Rosell; and I will be speaking in this effort to stir revival in the hearts of God's people. Over a thousand full-time Christian workers are expected to attend; but the services, of course, are open to the general public. Will you pray for a tremendous pouring-out of God's power upon us in that Conference on Evangelism?



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